

Section 11: Calling in Phenomenological Genealogy

11.1. Inquiry as a Calling

Every inquiry begins within and as a calling. When we pose the question, “What is a shoe?”, the inquiry steps forward in two ways:

As an enclosure, calling for a response.

As a matter of concern enclosed within and as part of its own enclosure.

The call is simultaneously a matter of concern raised within the body of the call and an opening enclosure inviting response. The opening enclosure is the question itself: “What is a shoe?”. It is distinct from what it reveals as a matter of concern because it is not enclosed by the matter it raises. The matter of concern that steps forward emerges from within the call and shares its character. Here, we glimpse the methodological approach we aim to uncover: there exists a genealogical relationship between the call and itself.

11.2. The Genealogical Method of Analysis

This suggests that we are engaging in a genealogical method of analysis. Unlike biological genealogies that deal with intimate connections between parent and offspring phenomena related by genetic markers, this genealogical relationship is transcendental. The phenomena inquired into are co-equally the phenomenon itself.

More specifically, the call as parent and the call as progeny are fundamentally a call stepping forth and revealing itself as twofold:

The one surpasses itself into the other.

The other surpasses itself into the one.

Both turn back upon themselves, differentiated from themselves in a way that allows them to be for themselves as themselves. This dynamic illustrates the self-unfolding nature of the call and its inherent reflexivity.

11.3. The Primacy of the Question

The question, as a phenomenon, steps forward and, when centered, simultaneously brings the call—"a shoe"—to the center. However, it is the question qua question that holds primacy. The question becomes a modal vessel through which we attune ourselves to the world around us and its phenomena, including "a shoe". This attunement is not passive; it draws us into the mode of inquiry by opening a space where something demands to be uncovered, calling us to respond.

11.4. The Question as an Ontological Clearing

The question, as an enclosing modality, sets the stage for what is yet to come. It calls us into a relational engagement, marking out an ontological clearing where meaning begins to gather. In this space, phenomena are enclosed within the horizon of the question.

The subject of inquiry—"a shoe"—is not immediately thrust forward. Instead, the question's nature organizes how the phenomena will appear to us. The question does not exist to answer itself but to signify that there is something to be interrogated and engaged with—something whose meaning must be brought forth through investigation.

11.5. The First Layer of the Call

This constitutes the first layer of the call—the way the question envelops and situates phenomena within the context of inquiry. The question does not point

directly to “a shoe” as an object; instead, it attunes us to the necessity of undertaking an inquiry—a relational engagement with phenomena. The question steps forward to center the inquiry itself, not the object of the inquiry. Thus, the modality of the call serves to bring us into the mode of questioning rather than immediately centering what is questioned.

11.6. The Subject as Phenomenon

The matter of concern raised within the call—within the form of the question—is traditionally referred to as the subject. Here, the question presents "a shoe" not merely as an object or a grammatical subject but as a phenomenon stepping forth within the horizon created by the question.

This examination departs from the linguistic or grammatical realm and enters the onto-phenomenological. What calls for our response is not a mere word to be parsed but a phenomenon asking to be engaged in its essence.

11.7. Encountering the Shoe as Phenomenon

When we ask, “What is a shoe?”, we are not primarily concerned with the arrangement of words or syntactical structure. We raise the question to encounter the shoe as a phenomenon, to understand how it exists in the world. In this inquiry, "a shoe" is not an arbitrary term but an expression of relational engagement between us and the world of phenomena. The shoe, as a being, emerges within the framework of inquiry as something to be disclosed—belonging to our shared world of experience.

11.8. The Call as Ontological Opening

The call functions both as the modality of inquiry and the ontological opening through which the phenomenon can be disclosed. It attunes us not only to the subject of the inquiry but also to the conditions of engagement. It invites us into a mode of being where phenomena like "a shoe" reveal themselves not as isolated objects but as relational entities woven into the fabric of experience.

In this sense, the inquiry transcends mere semantics or grammar and becomes an engagement with the being of the phenomenon itself.

11.9. Bringing Forth Phenomena Through the Call

Through the call, phenomena are brought forth, stepping out from the background into the relational space where they may be encountered. The question is more than a tool; it is a dynamic act that discloses the phenomenon by calling for a response and opening a space where the phenomenon stands ready to be engaged and given meaning.

11.10. Relational Engagement with Phenomena

When we ask, "What is a shoe?", we are not simply categorizing or defining; we are entering a relational engagement with the phenomenon—a dialogue where the being of the shoe is disclosed to us not as an object to be labeled but as a being whose meaning emerges within the context of inquiry.

11.11. The Ontological Ground of Inquiry

To inquire, to call forth a question, is to enter this relational mode of engagement. It opens the way toward a phenomenon's disclosure and situates us within the world of beings—not merely as subjects but as ones called to respond. The call of the question provides the ontological ground upon which the methodology of inquiry

stands, where the being of phenomena steps forward to be encountered in their essence.

Section 12: The Self and the Transliminal Being

12.1. The Self Calling Out

The self calls out to me. Whatever appears at the center of my attention is not arbitrarily raised but is the specific call from the self—it is the call itself. Each call is to be responded to. To respond is what it means to be; the way I exist is through responding.

The self is different from me—it is like an elusive ghost, being both myself and not myself but something else. I am my self and I am not my self. I am my self—that which I was, my factual conditions of thrownness, already existing in a world. I am not my self—that which I am to be, projecting ahead into the horizon of my potentiality. The response to the call of my self to me, as the way I am to be in my existence, is open.

12.2. Openness and Attunement

The openness of my response is the condition of the not-yet-been. This not-yet-been confronts me with the choice of attuning toward my self or away from my self. Each movement toward or away from my self is, respectively, an enlightenment of my self or an ignorance (in the sense of ignoring) of my self.

To enlighten my self is to commune with my self by listening and engaging in dialogue. To ignore my self is to turn away from what is called by the self toward something else. To enlighten is to accept; to ignore is to reject.

Since every phenomenon encountered is a confrontation with the self itself, to reject is not to escape the call of the self but to prolong it. Prolonging the call forces the self to bring more phenomena to the center of attention for the same purpose. Raising more phenomena for the same purpose creates a complex—a network or nexus, an entanglement of phenomena around the same individual call.

The self is straightforward in its communication. A complex call means that getting to the point has been complicated. Whether the call is straightforward or complex, the self always calls out to me.

12.3. Communion and Alienation

Always calling out to me, raising what it is for me to be through responding—either straightforwardly or complexly—I am always confronted with the choice to be in communion (communication) with my self or to be in ignorance (ignoring) of my self.

Comparing the self to a ghost again, when the call of a ghost is ignored, what becomes of it? The ghost becomes a poltergeist. This relationship between my self and me—raising phenomena to the center as a calling out, where I am my self and not my self—constitutes the house of belonging where I am always to be.

This house of belonging, where I am always to be, represents the way in which I am myself fully—the mineness of my existence—which we call the world. Since my existence is my very own in each instance of my being, and I am my self and not my self, I am always existing both in the house of belonging where I am to be and not in it.

Held liminally between belonging and not belonging, I am both at home in the world and alienated within it.